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of determining their psychological content in the interests of preaching that will be vital and effective. The one chapter in which occupational types is studied is typical of the method of study and the value of the findings throughout the book. Professor Gardner treats the ministerial, wage-earning, and business types as significant for the modern preacher. The characteristics of the three are clearly analyzed; the suggestions derived from the study are apparent. Every preacher must be guided and stimulated by such a survey. This is not the final book on the subject; it is too elaborate and technical. But it is a fundamental study on which shorter, more concrete, and immediately useful manuals for the preacher will be constructed.

The Church We Forget: A Study of the Life and Words of the Early Christians. By Philip Whitwell Wilson. New York: Revell, 1919. Pp. 359. \$2.00.

An earlier volume by this versatile English journalist, *The Christ We Forget*, appeared two years ago and commanded wide attention. Mr. Wilson reads his New Testament in the English, then gives us, journalist fashion, his "story," and the result is amazing. His use of the Bible is indicated in the following paragraph:

"Therefore I take these Scriptures, exactly as God gave them, as cheerful, sensible and often warning notes, signed Paul, or Peter, or Jude, or John, or James, and dropped into the mail box for me, many hundred years ago, in order that I might learn of God, not as an abstract divinity but as the Friend and Tenant of a good man's heart."

And this is precisely what Mr. Wilson as a good journalist would not do with any communication which he was obliged to handle in the course of sending many cables across the ocean, as he describes himself doing on page 249. He would tell his reporters to see whether these letters that he found in his box really were genuine; he would be the last man to trust what somebody whom he never saw said about them. How a man can keep his journalist mind and his religious mind in such watertight compartments passes our comprehension.

Of course, working from this basis and using his reportorial style, Mr. Wilson writes a "safe" and interesting book. As a picture of the life and words of the early Christians which will stand the test of accurate scholarship, the book has no value. But as a picturesque working over of the accepted Scriptures, it is wonderful. Listen to this: "The first vision came to Stephen when he was in the dock. The second came to Paul on a turnpike road. The third came to Peter in a tannery, of all places, and the last came to John in a salt-mine." That is journalism all right and the people seem to like it.

The Productive Beliefs. By Lynn Harold Hough. New York: Revell, 1919. Pp. 223. \$1.25.

The president of Northwestern University adds a profitable volume to the lengthening list of Cole Lectures at Vanderbilt University. The general content of the book may be seen from the titles of the six chapters: "The Adventurous God," "The Invading of Evil," "The Imperial Personality," "The Vital Meaning of the Cross," "The Infinite Nearness of God," "The Social Life of God." These beliefs Dr. Hough regards as "productive," and therefore worthy of supreme recognition by man. He does not adopt pragmatism as a metaphysic; but he uses it with precision here as a standard of validation in belief. The chapter of greatest value is on "The Vital Meaning of the Cross." The Incarnation, when it really lays hold on the mind, conscience, and heart of man, does bring God within our reach so that he passes from an idea to an experience. Then it reveals the worth of our own life. "If God believes that you are worth Calvary, you cannot quite completely doubt yourself." And the Cross is especially potent now. "So the man of today finds an immediate point of contact with Jesus. Just at the moment when in the midst of all the unlovely cynicism of the early days of reconstruction he is wondering if in the days of peace he will ever again hear sounded that high and awful note of glorious and passionate sacrifice, he meets the supreme sacrifice of history, a deed which speaks with direct and summoning power to the lonely man who feared that the world had never again for him the thrill of a supreme experience." The Christian beliefs are simple but mighty and they shine here with new brilliance.

An Ethical Philosophy of Life. By Felix Adler. New York: Appleton, 1918. Pp. viii+380. \$3.00.

This confession of faith by the gifted leader of the Ethical Culture Society is of unusual interest and value. With charming candor Dr. Adler in the first portion of the book tells us his spiritual autobiography. His development from the views of a Jewish rabbi to his eventual advocacy of a system of ethical principles freed from theological entanglements is doubtless typical of many a student; but the lofty idealism which Dr. Adler maintained throughout his changes of thought is challenging and inspiring. The passionate earnestness of the Hebrew prophets was transmuted into broader, more universally human ideals of social service. It is interesting to find this man of Jewish training was "particularly struck with the originality of Jesus' teachings" when he came to study the New Testament; but the apocalyptic presuppositions of the gospel

teachings seemed to him to make it impossible for a modern man to rest satisfied with the New Testament. In particular, the eager aspirations of the working classes and the philosophy of Kant were of great influence in shaping his final conclusions. The realization of the unique moral value of the individual person and the organization of these individuals in social ways so as to promote human values are the supreme ends of life. From this lofty ideal he surveys the various realms and vocations and enterprises of modern life, bringing them to the test suggested in this philosophy of unique personal value. The discussion is somewhat abstract, as might be expected from the philosophical presuppositions; but it is always profound, and presents ideals so high as to challenge Christian ethics on many points.

Six Thousand Country Churches. By Charles Otis Gill and Gifford Pinchot. New York: Macmillan, 1919. Pp. xiv+237. \$2.00.

Here we have in concise and convenient form the results of a careful survey of country churches in the state of Ohio. The authors have had experience in this form of work, having formerly made a study of the country churches in two counties. It is quite impossible to review this book by a brief descriptive notice. The eighty-eight county maps, the painstaking tabular summaries, the principles stated briefly and clearly, are all of great value. Especially noteworthy is the chapter, "A Policy and Program." It calls for a better plan not only for the work of the individual church but for greater co-operation in all communities in order that the religious needs of the people may be met better than they are at present. The value of interchurch co-operation and of the community church program is brought out clearly. This book is indispensable to all who would attempt to shape the program for the living church in America during the next generation.

The Faith of Isaiah: Statesman and Evangelist.

By Alexander R. Gordon. "The Humanism of the Bible" Series. London: James Clarke & Co., 1920. Pp. 260. 6s.

This is a series of studies of the text of the book of Isaiah. From the point of view of homiletics it may be acclaimed unhesitatingly as high-grade work. It ranks with the similar work of Sir George Adam Smith in the Expositor's Bible on Isaiah and on the Minor Prophets. That is high praise. The keynote of Isaiah's message is struck in the title itself. It is a bit surprising that Dr. Gordon did not make more of the most astounding evidence of the faith of Isaiah given in connection with the Immanuel prophecy. What one of us would dare to challenge an opponent to ask for a sign from God "either in the depth or the height above"?

It is quite evident that a man who can make such a challenge in all confidence that he can deliver the goods if called upon is living in a wholly different thought world from that of the twentieth century. This is a fact never to be lost sight of in the interpretation of the prophets. While the book is an example of stimulating preaching, yet one feels that the reader will come away from it with a very unsatisfactory and hazy idea of the real Isaiah. Dr. Gordon fails to differentiate sharply between what comes from Isaiah's mind and what comes from his own. The result for most readers will be a misrepresentation of Isaiah. It is a bit surprising to find Malachi represented as exalting the heathen nations as more loyal to God's honor than his own peculiar people. That troublesome passage, Malachi 1:11, is much better interpreted in the light of the Assuan papyri as referring to Jewish temples in which sacrifices were being offered in various parts of the globe among exiles. It is a good book to put into the hands of beginning students who need to get into the historical point of view by easy stages.

The Call of the East. By F. W. S. O'Neill.

London: James Clarke & Co. 2s. 6d.

Readers of missionary literature will enjoy *The Call of the East*. The book is a brief sketch of the half-century of history of the Irish Mission to Manchuria with which the author has been connected with distinction since 1897. Mr. O'Neill keeps himself out of the story but attractively presents a number of the figures of his predecessors and associates, such as W. C. Burns, James Carson, T. C. Fulton, and Dr. J. A. Greig. Dr. Goforth, of the Canadian Presbyterian church, and Dr. Arthur Jackson, of the United Free church of Scotland, also appear in this record of shining names. Without adulation the writer makes heroes of the missionaries he knows so well by narrating the simple story of their devotion in labor, persecution, and pestilence. Through it all there can be traced a development from prejudiced hostility to grateful recognition on the part of the people. In 1891 Dr. Greig was brutally assaulted and almost murdered on suspicion of having kidnapped a boy. In 1917 an aged Confucianist publicly prayed to the departed spirit of Dr. Jackson, the young Cambridge athlete who perished in a sacrificial attempt to stay the plague at Moukden: "O spirit of Dr. Jackson, we pray you to intercede for the twenty millions of Manchuria!"

The final chapter of the book, on "The Struggle Ahead," consists largely of a dialogue between two Chinese brothers who hold different views on the subject of China's future. The dialogue closes with the statement, "Our national mission is first to absorb and then to propagate the Christian Gospel of Love and Peace." Appended tables of dates and statistics add to the value of the book.